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A Just Reprehension
TO
JOHN NORRIS
Of Newton St Loe,

FOR HIS
Unjust REFLECTION
on the QUAKERS,

In his Book, Entituled, *Reflections upon the Con-
duct of Human Life, &c.*

Together with his False Representation of their Principle
of the Light, in his Postscript, wherein he Opposes it
to his Notion of the *divine light or Ideal world*, as he
terms it.

His Confusion and Self-contradiction therein manifested; and the
Doctrine and Principle of the *Quakers* thereby cleared from his
Abuses; occasionally written by way of Letter, with Advice to
him, and may serve for a better Information of the *Quakers*
Principle, to whom the knowledge of his and this shall come.

By Richard Vickris,

Printed, and Sold by T. S. at the Crooked-Billet, in Holwell-Lane,
in Shoreditch, 1691.

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A Just Reprehension to *John Norris* of
Newton St Loe, for his Unjust Reflection on the *Quakers*, in his Book, Entitled, *Reflections upon the Conduct of Human Life, &c.*

John Norris,

I Need no Apology for this brief Reprehension, if thou think'st I do Review the first page of thy Epistle Dedicatory, (*viz.*) *He that shall point out any of the Irregularities or Mistakes of the Conduct of Human Life, ought to be lookt upon as a universal Friend, and promoter of the publick Happiness; and the more severe he is in his Censure (provided it be true and well grounded) the more charitable too is in his undertaking, and the more like to be serviceable in his performance.*

When first I perus'd thy Reflections upon the Conduct of Human Life, with reference to the study of Learning and Knowledge, I was and still am pleas'd with all that tends to the propagation of Original and necessary Truth, but rejoyce where I find it spring from an upright mind, pure intention, and clean Vessel; for whose undertakes to reprehend the intelligible Conduct of Human Life, ought first to purge himself from the Irregularities of his moral Conduct, which doth cloud and darken his understanding.

Howbeit, I was so far from a Spirit of Detraction or Emulation, that considering from whence it came, I in some sort rejoyced in it so far as it was sound and true, hoping and desiring that what was either clearly and rightly detested, or equally and fairly recommended, might gain upon the Understanding of such whose

Education and Literature had either prejudiced, or at best misstated and unsfitted them for receiving the same Truth, and divine Principle by meaner Instruments, respecting worldly esteem; which Principle hath been and is by many such faithful Witnesses plentifully born testimony to, as well by doing as suffering, by the supposed learned Rabbies of our day, as also by Doctrine, in Word and Writing, though not altogether under some of thy Terms, or pretended Philosophical Notions; yet according to the Demonstration of the Spirit, and in words approved and chosen of God to make known himself by, and taught us in the holy Scriptures, God having in his divine Wisdom in this Age, as in former Ages, 1 Cor. 1. 27, 28, 29. *Chosen the foolish things of the world to Confound the Wise; and the Weak things of the world to Confound the things that are mighty, and base things of the world, and things that are despised hath God chosen; yea, things which are not, to bring to naught things which are, that no Flesh should glory in his presence.* Agreeable to this is that divine acknowledgement of Christ Jesus to his Father, *Matth. 1. 11, and 25. I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes.* *Matth. 18. 10. Take heed that ye despise not one of these little Ones: I fear thou art guilty in this perticular, viz. of despising the Testimony of God in this Age through the meanness of the Instruments; Consider what is said, Thes. 10. 4. 8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.* From the too apparent Reflection thou makes in the 77th page of thy Book *New Edition*, one might at first think, that thou wert a great stranger to the Conversation of the People, called *Quakers*, and more especially to their Writings; which had unwarily subjected thee to a rash and immature Censure, in rendring them dark, aukward, untoward, and unprincipled in the way of representing their Principle, viz. the Light within, thereby discrediting, as thou sayest, one of the noblest *Theories* in the World; but the thing in it self, rightly understood, is true. I being under some dissatisfaction about these Expressions of thine, took occasion to visit *Joseph Langton* of *Newton St Loe*, a person of my respect and acquaintance, and near Neighbour of thine, with whom I had some discourse about thy fore said Book, and in perticular the

above

above recited passage, recommending to him *Robert Barclay's* Apology for the true Christian Divinity for thy perusal, and having understood by him, thou hadst been Conversant with it, I confess it extremely damp't me, and gave occasion for other thoughts than a supposed Ignorance of the Persons, and manner of their representing their Principle, whom thou hadst thus evilly treated, and exposed without reason or provocation as I know of; and now I shall proceed to show thee wherein, though I presume thou already knowest: *Robert Barclay* in his fifth and sixth Propositions treating of this universal and saving Light of Jesus Christ, page 110. calls it *supernatural Light and Grace*, quotes *John* 1. 9. *That was the true Light which lighteth every man that cometh into the World.* Which place, as he observes, doth so clearly favour the *Quakers* Doctrine, that it is called their Text; hence he draws this necessary Conclusion, That the Life that is in him, viz. the Word Christ, is the Light of Men, *John* 1. 4. In other places he calls it according to Divine Instruction, The Seed sown in several sorts of Ground, The Word of the Kingdom, The Word of Faith, The Implanted or Ingrafted Word which is able to save the Soul; quoting *Cyrellus Alexandrinus*, *Clemens Alexandrinus*, *Augustine*, *Buchanan*, &c. in confirmation of this Doctrine, as thou mayst see at large, whereby it appears, whatever thou art, he was so far from the Ambition of being thought the first promulgator of that heavenly Doctrine of the Universallity and Sufficiency of this Light within for Salvation, that he rejoices to meet with it, embracing it where-ever he finds it, improves the interest of it, and instead of calumniating its Votaries, represents it to the world, Cleared from the Rust of darker Ages, and advantaged with the Confessions and Testimonies of purer Primitive Times.

And now I Enquire, what are the Dark, awkward and untoward Expressions, and unprincipled way of representing this Principle that thou alledgest the *Quakers* are guilty of? are any of these here quoted out of the afore-mentioned Author part thereof? or in what other Book or Writing of the *Quakers* may they be found?

I shall now farther say, that this *Divine Word*, Light, Grace and Truth, or whatever else it hath been called by its Followers through

through divine instruction in any age, is a wise and understanding Spirit, Holy, &c. according as is written in the Book of Wisdom, Chap. 7. *In all Ages entering into holy Souls, maketh them Friends of God and Prophets.* And in Chap. 4. ver. 4. *Its said, Into a malicious Soul Wisdom will not enter, nor dwell in the Body that is subject unto Sin; for the holy Spirit of Discipline will sit Loose, and remove from Thoughts that are without understanding, and will not abide when Unrighteousness cometh in; for Wisdom is a loving Spirit, and will not acquit a Blāspheemer of his Words, for God is witness of his Reins, and a true beholder of his Heart, and a hearer of his Tongue.* Ver. 8. *Therefore he that speaketh unrighteous things can't be hid, neither shall Vengeance when it punisheth pass by him.* Now seeing these Sayings are true and righteous, and that it is possible to profess this Doctrine of the Divine Word, Light, Grace, Spirit of Wisdom and Truth, and the Teachings of it, and yet not possess it nor be learned of it, nor led by it, but whilst preaching of it to others, but a Cast away: I advise thee to consider in what ground and nature thou yet stand'st and liv'st in, and what Spirit lives and rules in thee: hath not Unrighteousness entred in through Self-love and Esteem, which blinds the Eye, and causeth the Tongue to speak unrighteous things? Is not Self exalted to sit in the Temple of God, as God in thee? And art thou not decking thy self with thy corrupt wisdom, which is the forbidden Fruit, and will prove folly in the end? Be not high-minded, but fear, so shalt thou learn the Ways of the Lord, and walk therein safely, and have unity and fellowship with the Saints in Light, not in the talk and profession of it only, though never so high; for with the Heart man must believe, before with his Mouth Confession is made unto Salvation.

Who knows this Work, can glorifie God, and bear Testimony of his Son Christ Jesus; and the work he hath done in his earthen vessel, which none else could do, viz. of Sanctification & Redemption through the Truth, whose Word is Truth, whereof, he hath made many living Witnesses to the Praise of his Name, whose own Works praise him, and to the joy of the upright for evermore. And this is better and beyond all the high Notions, and Self-conceited Imaginations from the wisdom that is below, and who is brought to this estate, and abide therein, walking in Wisdom's Path, dare not speak unrighteous things, knowing he cannot be hid, nor be

a Blasphemer of his words; for God is witness of his Reins, and a true beholder of his Heart; know therefore, its not a light thing to speak Evil of things one understands not; read 2 *Per.* 2. vers. 12. and *Jude* 10. much less wilfully to blast the Fame of God's Name and Work in the Earth, in and by his People, because they agree not with man's ways and conceited wise Notions, which God's wisdom, from above ever did, and will confound; and how greatly thou art found guilty in this perticular, by the following Reflections on thy Postscript may appear: And so I conclude this part, having discharged my self to thee on the afore-mentioned occasion.

Since my first perusal of thy Book, I have lately met with thy Postscript, whereby I perceive thou art zealous of being esteemed a Profelice to the *Quakers* Doctrine; I am ready to believe thy above recited ignominious Reflection, was calculated to obviate such an Imputation, which perhaps thou thought would be as little honour to thee, as they may justly conclude thy Pretensions to their Principle would be a Credit to it; for they desire no such Profelites who affects not their Principle for its own sake, but for some worldly Honour and Esteem they hope to get by it; Therefore though theirs, if rightly understood, be true, as thou confessest thy self, page 77. and that it is such *Quakerism* as makes a good part of *St John's* Gospel, and *St Austin's* Works; and according to thy Postscript, if the *Quakers* understood their own Notion, it would not very much differ from thine, which I take to imply a sort of Confession to their Principle; for Truth and Error are opposite, the Defect in seems must lie somewhere, and that according to thy Judgment must be the *Quakers* Ignorance, how to explain their Notion of the Light, and into what Principles to resolve it; but seeing this would imply a Difference only in *Terminis*, and so not reach thy Case, like one that forgets what he had said last, thou proceeds to magnifie the difference to set thee far enough from being reputed a Profelice, which to avoid their needed a greater Discrimination; This I take to be the Design of thy Postscript, where thou undertakes to explain the *Quakers* Principle, by thy Suppositions & false Distinctions the better to set off & expose thine, by rendering it the more novel to this age, and so to avoid symbolizing with the *Quakers* in thy notion of the Divine Light; how unfairly and unsincerely, as also confusedly, with respect both to their and thy own Principle
thou

thou hast dealt herein, is my present design to manifest; whose undertakes to Confute the Principles of any People, ought to take them up and state them rightly, and honestly, according as they are believed and owned by themselves, quoting their own Words and Authors, and not barely as he conceives and imagines them to be, as suiting his design: Otherwise he is unjust, and quarrels with his own Shadow; and is like a man that beats the Air, which in thy Postscript thou art found doing; for first thou sayst, *The Quakers usually talk of this Light within, as of some Divine Communication and manifestation (only:)* How does this appear to be true, thou quotes no Author for it, I apprehend thou intendest hereby, or else thy assertion has little weight or matter in it, viz. that the Quakers own the Light within to be an accident, and not a substantial inherent Principle of Divine Excellency, which is a great mistake, and it is to be feared a wilful one too, seeing 'tis generally known, and thou confessest it too, that they quote the Testimony of John the Evangelist for their Principle, as thou hast done for thine, they believing according thereunto, Chap. 1. vers. 4. *In him was Life, and the Life was the Light of Men:* And if the Life of the Word be the Light of men, then surely the Quakers cannot be supposed to believe it any thing less than a Real Spiritual Substance, which the Soul of man is capable to feel and apprehend; *For all things were made by him, and without him was not any thing made that was made,* John 1. 3. Thus thy first distinction falls to the ground: Thy second is as insignificant, and like an Arrow shot at Random, lights on thy own head, being attended with some Contradiction to thy former, viz. Thou sayest, *The Quakers represent this Light within as a sort of extraordinary Inspiration:* Where learnt thou this? Before it was a Divine Communication and Manifestation only; and now an Extraordinary Inspiration. Thou wouldst have done well to have let the Quakers Principle alone till thou hadst learnt it better, and more honestly to represent it: Is not Extraordinary more than Common, or Communication and manifestation (only?) Have not the Quakers declared the Light to be Universal, as well as Divine, in its gift and manifestation to the Sons of men? It is certainly true they have, and yet I deny not but such who apply their minds in Obedience to the teachings of this Light and Heavenly Gift, may be made partakers of more, viz. extraordinary Gifts and

and Graces by the Inspiration of the same Spirit, &c. If for this they have the Means of Enriching, given them, as in the Section of the Testimony, though it be in Effusion, they will rejoice in it, for it shall be an Ornament of Grace to their Heart, and Chorus about their neck. Again, in the same Section thou sayst, I suppose it, viz. the Spirit seem to be a man's natural and ordinary way of understanding. And yet before thou made it to be the very Essence and Substance of the Deity, which are thy own express words; for the Christian and self contradiction; by these words, (viz.) some natural and ordinary way of understanding, I take thee to intend the same thing as in page 77. Where thou call it Reason and Confidence, and yet at the same time call it, The divine Word, and Region of Truth, he said he had in his Treasures of Wisdom and Knowledge, which is a different Grace lodged in every man's Breast, which is the same Word and Foundation as an express Type or Emblem. I confess thou dost not confound thy Principle, making it to be a part of man's nature, whereas the Principle or divine Light, as thou yett the Quaker, is a thing coming from man's Soul, Reason, or natural Confidence, viz. a more excellent Spirit and Principle. And herein I confess is a material Difference betwixt thy principle of Light, and the Word, as thou hast express it; like I am it is a great Error to consider the Divine Word, by which all things were made, and are upheld, to be no higher a Principle than man's Reason and Confidence, or natural and ordinary way of understanding, which reason is a property essential to him as Man. I confess, I know something of this, according to that Scripture, 1 Cor. 2.9, 10, 11. Eye hath not seen, nor Ear heard, neither have conceived the things that God hath prepared for them that love him, the things which God hath prepared for them who are by his Spirit, for the things which are written in the Decree of God: for what man knoweth the things of God, save the Spirit of God which is in him, even so we know the things which are written in the Spirit of God. Again, 1 John 1.6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. By which it manifestly appears, that the true spiritual things are attained by the Spirit, which is far above man's natural Principle or natural Confidence, which is corrupted, and corrupted, as he said expressly elsewhere, therefore that Reason and Confidence is deduced, &c.

In thy third Section, thou com'st in with (a *Salvo Errore*). If I mistake not, the Quakers confine their Light within to some certain Objects, namely Moral and Spiritual Truths, in order only to the direction of Practice. How shouldst thou do otherwise but mistake the Principles of others, seeing thou art so confused about thine own? however, I must tell thee its no small Fault at such an uncertainty to Expose peoples Principles, and 'tis an abuse to say the Quakers confine the Light within: It is Divine, Supernatural and Uncircumscribable, in it are hid all the Treasures of Wisdom and Knowledge: where have the Quakers taught otherwise? Have they not testified and declared the Light and the Spirit of Truth are one and the same in Being, which will guide into all Truth, John 16. 13. The Quakers believe this divine Light to be the quickness of their understandings to know, and of their wills to love, and practical Truth, and that it assists the natural Faculties of the Soul, in the attainments of necessary Arts and Sciences, as well as capacitate it to know and practise Moral and Spiritual Truths. Thou may'st read what the Author to the Book of Wisdom says on this subject, in the 9th and 10th Chapters.

And whereas thou say'st, *The Quakers make the Light within a Supplement to Scripture, which they say is not sufficient without it, nor indeed any more than a meer dead Letter.*

I Answer; These words *Supplement to Scripture* are thy own, not ours, and this seems to be a Composition of thy own notion of the Quakers Faith concerning the holy Scriptures, without any quotation of their Words or Writings, and as 'tis an objection is built upon thy mistake. In thy former Section, viz. *The Quakers represent this Light within as a sort of extraordinary Inspiration*; Which hath been already answered, proving the Universality of the Divine Light in man, which considered, there's no just cause for this as an Objection against the Quakers allying the Scriptures to be insufficient without the Light, because the knowledge of the holy Scriptures cannot occur to the understanding without it, and the formal reason thereof is its presence and manifestation. The Quakers believe that Christ Jesus by his divine Light within, both in these days, as in the Days of his Flesh, expound, fulfil and open to the true Believers the holy Scriptures, which according to the Apostles exhortation to Timothy, Chap. 2. 3, 15. *Are able to make wise unto Salvation*

(Quere)

(note) THROUGH FAITH which is in Christ Jesus. The word Supplement in this sense, I hope, will be found no Error, but according to thy Construction of the Quakers representing the Light within as a sort of extraordinary Inspiration, Sect 2. Or special privilege of a certain order of men their own party, as in Sect. 4. And then making them to say the Scriptures with relation only to the Direction of Practice, as thy Lines import, Sect. 3. are not sufficient without it, nor indeed any more than a meer dead Letter, is to render the Quakers not only singular and Erronious in their Principle of the Light, (which shall be more duly observed in its place) but also Contemtuons of the holy Scriptures, as useless and insufficient to all but themselves, which is a great and hainous abuse of a Society of People, without cause and provocation, and contrary to their publick and known Assertions, both by Word and Writing, who believe according to the same *Scripture* to Timothy, Chap. 2. 3. 16, 17. That all Scripture given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be Perfect, thoroughly furnished unto all good Works. And this shall suffice for an Answer to thy third Section.

The fourth is a down-right falsity (viz.) The Quakers make their Light within a special Privilege of a certain Order of men their own party, not indeed as to the possibility, yet they do as to the act making none but those of their own way to be actually enlightened by it.

This is so abundantly Confuted by the Writings in general of those People, more particularly in the afore-recited Book of Robert Barclay's, which considering thou hast read, I am the more amazed at thy Assertion. They say all are actually enlightened by it, all are Called, but all have not obeyed, according to these Scriptures, *Matthew 6. 8. He hath shewed thee, O man, what is Good, and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk humbly with thy God.* 1 John 9. 3. 19. 1 Cor. 13. 7. Tit. 2. 11. &c. Thy distinction of a possibility, and not actually with respect to the Divine Illumination of this Principle, is trivial, though not with respect to Salvation by it. The Capacity or Possibility is not, nor can be in man abstract from the actual Illuminating Power and Spirit, no more than feeling if the light be seperate from the Eye; The Quakers have, and still do declare, that Christ Jesus, the Light of the World, is the universal free Gift of God, for

the benefit of all men, in order to their Salvation; and is not this Common yet Special privilege, because dearly purchased and freely bestowed on lost man, that thou mayst not want occasion to receive the *Quakers*; thou hast too much over-done it in this *Section*, as to contradict thy self in the *Text*; as for instance, *Self 4* to be actually enlightened according to thy Principle, is no special privilege, but the common and universal benefit of all men, yes, of all the intelligent Creation, who all see and understand in this Light of God, without which there would be neither Truth nor Understanding; On the contrary, *Refrascript Self 3*, thou sayst, Thy Light does not formally enlighten or instruct thee, but when thou carefully attends to and consults it and read what is written in these Divine Ideal Characters: The like Doctrine thou hast, *pag. 35* of thy Book, *Self 5*, and *6*, where treating of thy divine illumination of my divine day, viz. *Fundamentally and Potentially, or esse, or fieri, or actually, in the former sense* (thou sayst), *he enlighten every man in the latter, only those who duly consult him, read, attend and obey.* See what Contradiction thy strained Notions run thee into one while to be actually enlightened, is the Common and Universal benefit of all men; another while only of those who Consult it, and attend to it, and all to avoid being thought to Symbolize with the *Quakers* in the notion of the Divine Light; thy Distinction of Potentially and Actually can have no more in it than the Difference in the Subject the one universal act of the Word or Light, enlightening every man, comprehends both; these are but new invented terms to express the most ancient, and more Divinely and better revealed Truths of the Gospel. *Thy 2^d mistake* in the first part of it as before the same is instance with thy first. Differing in form of expression, viz. The *Quakers* by their Light within understood, form Determinate formed dictate or proposition expressly or positively directing or instructing them, as do so, or so, as in thy first thou call it, *form divine Communication or Manifestation QNAR*. Where didst thou learn this definition of the *Quakers* Faith and Doctrine of the Light within? The *Quakers* believe the Light of Christ within to be God's divine Oracle of Wisdom in the Soul, the former Dictator, and determiner of heavenly Propositions, their directing and instructing what is good, and what to refuse, as the original Cause of the knowledge and love of Truth, which are its proper effects. Now wherein is the

the *Quakers* Light, as thou term'st it, Inferiour to that which thou call'st *Wise*, except in the Differing Character thou givest it: they own the Real and Substantial Truth of God, the Life of the Word, the Light of men, as Christ said of himself, *I am the Way, the Truth and the Life*: That this divine Light which is the Light of men, is always in some degree and measure present in the Soul, by which it is upheld either in God's love or anger, the *Quakers* believe; and that in him we live, move and have our being, though with respect to operation after a different manner and measure, and passing the understanding of man. And whereas thou sayest, *Thy Light is only the essential Truth of God*: This is a high presumption, about which I have already shewed thy Confusion in other places, calling it Reason and Conscience, and a man's natural and ordinary way of understanding; consider *Mat. 6. 22. 23. The Light of the Body is the Eye: if therefore thy Eye be single, thy whole Body shall be full of Light: but if thine Eye be evil, thy whole Body shall be full of Darkness: if therefore the Light that is in thee be Darkness, how great is that Darkness?* So may I say, if that Doctrine & Principle thou recommendest to the World for Truth & Excellency, be erroneous and faulty, how great is that Error and Fault? Again, thou sayest, *Thy Light is always present to thy understanding, and intimately united with it* *Phil. 2.* Which in thy sense of the Light, is to say, thy Soul is never without thy Reason and Conscience, I wish they were both reformed, that thou mayst be no more guilty of these and such like false Aspersions: That the Light, as supposing it to be what really it is, viz. a Distinct Principle from the Soul, is always present to the understanding, which implies its operation upon the natural Capacity, or Organ, the ordinary means of knowing, I conceive is more then can be safely or experimentally said, because the Organ may be hurt, and the understanding in that sense interrupted, and consequently no fit Medium or Receptacle either for the Soul or its Light: besides, the Soul may be absent from the natural understanding, by the interposition of Spiritual, as well as Natural causes, and yet present with the Light in its spiritual way of understanding: But to say as thou dost, that *Thy Light is only the Essential Truth of God, and that it is always present to thy understanding, and intimately united with it, and yet that it does not formally enlighten or instruct it, but when carefully attended to and consulted, seems to discover a Contradiction in it self,* and

and to the formal Reason of its Being, and Presence, and Sufficiency, in the one act of the same Principle, as well as to the state and nature of Intimate Union; for how can any thing be intimately united to its Principle, and not partake of its Nature and Influences, which is the reason and manner of its union? And how can this be, and not carefully attended to and consulted? is not this manifest Confusion? That the presence of the Light does enlighten and instruct all in some sense and degree, is sufficiently proved by Scripture; By thy word *formally enlighten*, I apprehend thou intendest the operative Exercise, as in page 17. and as here applied to, Light signifies no more than actually to enlighten, *ex parte objecti*; I grant such as do not carefully attend to and consult this Divine Light, does not witness the increases of it unto the Redemption and Salvation of their Souls.

It is the Path of the Just that is as the shining Light, that shineth more and more unto the perfect day; if the Light, as thou asserts, doth not formally enlighten or instruct, but when carefully attended to and consulted, how then should it quicken and raise the Soul from Death to Life, according to the multiplied Experience of holy David? And how doth God speak once, yea, twice, yet man perceiveth it not? *Jeb 33. 14, 15, 16, 17. In a Dream, in a Vision of the Night, when deep Sleep falleth upon men, in slumbering upon the Bed, then he openeth the Ears of Men, and sealeth their Instruction, that he may withdraw man from his purpose, and hide Pride from man.* Again, in *Isa. 65. I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me, to a Nation that was not called by my Name.* How frequently doth the Lord complain by his Prophets of his Calling to his people to return and Repent, but they would not answer. *Note*, the Call of God is not without Instruction; read *Micah 6. 8.* and *Prov. 1.* from 20. to the end. And see what Wisdom does also in *Nehemiah*, how they rebelled against God; notwithstanding he gave his good Spirit to instruct them. The Testimony of John the Evangelist, the 1st and 2nd. *Eph. 2. 4, 5. You hath he quickened, who were Dead in Trespasses and Sins: but God who is rich in Mercy for his great love wherewith he hath loved us, even when we were dead in Sins, hath quickened us together in Christ, by Grace ye are saved.* 2 *Cor. 4. 6, 7. God who commanded Light to shine out of Darkness, hath shined in our Hearts, to give us the Light of the Knowledge*

knowledge of the Glory of God in the face of Jesus Christ; but we have this Treasure in earthen Vessels, that the excellency of the Power may be of God, and not of us. These and many other Texts abundantly prove that God quickens and enlightens man, before man can turn unto him: Thy sixth and last Section, I take to be an extravagant noise and bluster against the *Quakers*, to supply the want of real matter of Objection; what means else so great and general Reflections, without offering any Proof, or reducing it to a perticular Charge, to say the *Quakers* do not offer any rational or intelligible account of their *Light within* proves nothing; to tell the world, as thou dost, they Cant in some loose & general Expressions about the Light, does little else but impose upon trust, which is to beg Credit, whilst thou mentions not what those loose and general Expressions are; but to say they Confirm them by the authority of St John's Gospel, is in some sort to contradict thy assertion, for so to confirm them, argues they agree to what is there taught, and if so, as is most certainly true, and that the *Quakers* do adhere to those divine Words and Expressions; it looks like too much prophaneness, to account them loose and Canting; and to say, that the *Quakers* understand neither the Light which they profess, nor St John's Gospel, is an Evil presumption, and what if I say Blasphemy, against some that dwell in Heaven. As for thy terms, viz. Omniformity of the Ideal world, they may be either thy own, or some borrowed Invention, which not being taught them by the holy Spirit and divine Testimony thereof in the holy Scriptures, the *Quakers* reject the more, seeing it is such an Idol, that although they sincerely confess and believe in the Light, according to John's Gospel, they shall not be allowed to understand either, without bowing thereto; What art thou O man, that boasteth thy self? art thou wiser than thy Maker? whose Wisdom hath brought forth and taught his People these expressions; Canst thou by searching find out God, or the Almighty unto perfection? I tell thee nay, but God will Confound thy Wisdom, and bring to naught thy understanding, wherein it is exalted; for he hath Determined to stain the Pride of all Flesh, the Mouth of the Lord hath spoken it.

This is written for the clearing of Truth's Testimony from the Rubbish thou hast cast thereon, in good Will to all, and desiring thy Soul's welfare.

By R. V.

THE END.